Spiritual Wiſdom
improved againſt
TEMPTATION
IN A
SERMON

PREACHED
At *Stepney Septemb.* 16. 1660. And now made publique to obviate miſrepreſentation.

By *MATTHEW MEADE.*

Joh. 18. 23. *If I have ſpoken evil, bear witneſs of the evil; but if I have ſpoken well, why ſmiteſt thou me?*
Pſal. 120. 2. *Deliver my ſoul, O Lord, from lying lips, and from a deceitful tongue.*

Conſcia mens recti famæ mendacia ridet.

London Printed for *Tho. Parkhurſt*, at the three Crowns in the lower end of *Cheapſide*, over-againſt the great Conduit. 1661.

To the Congregation at Stepney, *that were the Auditors of this Sermon, All Covenant-mercies be multiplied through our Lord Jesus Christ.*

I Shall not put my ſelf to the charge of importuning your acceptance of this Sermon, being perſwaded that you whoſe ears were tyed ſo faſt to the Preachers lips when it was delivered, will not diſdain to caſt your eyes upon it when it is tranſlated from the Pulpit to the Preſs. Had not an unſavoury breath (that common tell-tale of a foul ſtomack) blowed upon it to infection, it had layen ſtill with its elder brethren in the dark Sepulchre of oblivion. Nor yet could that have raiſed it again, had not your affectionate deſire rowled away the ſtone from the

mouth of the Sepulchre. You (it ſeems) firſt diſcovered other men digging pits in the field of my reputation, to find the unknown treaſure of their own, and therefore thought the publiſhing this Sermon the beſt way to fill them up again; which I readily aſcented to, that the World may ſee how eaſily innocence and plain dealing may be Baptized into the name of Faction and Sedition; nay that I Preached Rebellion and Treaſon, is charged upon this Sermon, meerly becauſe I ſpoke of *ſinful compliance with the Ceremonies againſt conſcience*; That I mentioned not either the King or his Government, neither at that time nor at any other, ſave onely to pray for him, as by the Command of God I am bound to do, I have thouſands of Witneſſes among you.

How little my Sermons have been ſtuft with State matters you can all teſtifie; *I did determine to know nothing among you, ſave Jeſus Chriſt and him crucified.* 1 Cor. 2. 2

That I have not in this Sermon ſpoken

ken any thing *of the nature of temptations*, &c. Is not onely because the subject leads not directly to it, but because I have heretofore in twenty Sermons from *Rev.* 3. 10. handled that subject among you.

I had thought I might have continued with you long enough to have out-lived my design upon this Text; but the wise God (*in whose hands my times are*) hath given me a *quietus est*, not onely in reference to my place, but to my conscience also. Psal 31.15

The greatest evil I shall wish to those that succeed me, shall be, that they may be as true to the interest of your precious souls, as I did always desire, and to my power endeavour to be: *God is my record, that I sought not yours but you.* My care and prayer hath always been that you might receive *heavenly treasure* out of a *poor earthen Vessel.* 2 Cor. 12. 14.

I may say that no part of Gods *Vineyard* in the whole Nation hath had more choyce and eminent labourers (my self excepted) then this of *Stepney* for several years together; and in this *Mr. Burroughs Mr. Whitaker, Mr. Bridge* and till now Mr. *Greenhill.*

regard I had a hard province to write after ſuch copies; but who looks for a Mans head upon a Childs ſhoulders? nor will God require the improvement of *ten talents* where he gives but *one*.

What good the Lord hath done by me, bleſs him for; ſet my name to no more then the weakneſſes and infirmities that were diſcovered in my performances.

I have ground to hope that through the dew of Gods grace watering the ſeed of the Word, ſome were converted, ſome convinced, ſome confirmed; & *my hearts deſire and prayer to God* for all, ſhall be *that they may be ſaved.*

Ro. 10. 1.
Heb. 13. 20, 21.

Now the God of peace that brought again from the dead our Lords Jeſus that great ſhepherd of the Sheep, through the blood of the everlaſting covenant make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen.

Matthew Meade.

TO

TO THE INGENUOUS READER.

THis Sermon had never borrowed one hour of thy light, could prejudice and ill will (which never ſpeaks well) have ſuffered it to have lain in darkneſs, it was honeſtly born, but, unknown to the parent, it was brought under a Canonical Baptiſm, where it received the ſign of the Croſs, and ſo is made Crucianus *though not* Chriſtianus, *had it but pleaded the holineſs of veſtures, the decency of a ceremony, no doubt though its ſubject had not been ſo good, yet its cenſure had not been ſo bad.*

The Author intended no more in the delivering of it to his hearers, then a help to the delivering of them from the power of the Tempter. When ſhould the Watchmen give warning, but when the Enemy is approaching? and when ſhould they call loudeſt to ſpiritual watchfulneſs, *but when they are neareſt to the ſnares of* ſpiritual wickedneſs? *This was the practice of our Lord Chriſt;* watch and pray that ye enter not into temptation.

What it was in the Sermon that could poſſibly offend, I cannot gueſs, unleſs the eighth head; and I wonder not much at their offence at that, ſince it appears they are weak brethren. It is ſad that men ſhould walk not as wiſe, but as fools, when the drift of the diſcourſe, was to teach them to walk not as fools, but as wiſe; *and that a Sermon of temptation, ſhould become a temptation; thus is Chriſt himſelf* a ſtone of 1 Pet. 3. 3. ſtumbling, *whilſt they that ſo mannerly bow their bodies at the name of Jeſus, cannot bend their conſciences to the truth of Jeſus; but herein is that Scripture* Joh 9. 9. *fulfiled;* For judgement I am come into

into this World, that they which ſee not might ſee, and that they which ſee might be made blind.

There is ſomewhat ſpoken about ſinful compliance with Ceremonies, and not much; if it had been more it had not been much, coming from one that was born too late to remember them practiſed, and thinks he ſhould live too long to ſee them impoſed: If to ſpeak againſt Will-worſhip and Superſtition, *be a fault,* (*for that is my crime*) *who can love the Lord Jeſus Chriſt in ſincerity, and at this time be innocent? I had rather be charged with frowardneſs before men, then to be charged with unfaithfulneſs before God.*

Expect not Iliads *in a nutſhel, much in this little, it being [illegible] conceived but the day before it was born: I reſolve as not to diminiſh one ſentence from it, to make it more excuſable; ſo not to add one ſentence to it, to make it more commendable; onely a little in the introduction which I then omitted, and now to make what follows ſenſe, have added.*

It

Mat. 13.4 compard with 9.

It was ſeed ſown on good ground, *Preached to an honeſt congregation at* Sepney, *though* ſome fell by the way ſide, *and that* the wicked one picked up: *Thus as bold Thieves will dare to pick pockets at the very bar of judgement, ſo Satan will be tempting and enſnaring, even when and where his temptations are diſcovering.*

This Sermon hath a diſorderly publication, both in regard of diverſe Sermons that were preached before it on the ſame text, and divers that are to follow after it, but as this finds acceptance, ſo I at preſent purpoſe to deal with the reſt, either to the cloſet or the houſe top.

If any thing in it prove uſeful to thy ſoul in the hour of temptation, let God have thy prayſes, who deſerves them; and let him have thy prayers who needs them, and who promiſes to be in return for them

Thy Servant for Jeſus ſake,

Mat. Meade.

EPHES.

EPHES. 5. 15, 16.

See then that ye walk circumſpectly, not as fools but as wiſe: Redeeming the time becauſe the days are evil.

TO be good at all times is a Chriſtians duty, but to be good in bad times is a Chriſtians glory; to be a *Lot* in *Sodom*, a *Job* in the Land of *Uz*, a Saint in *Nero's* houſe; *To be blameleſs and harmleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe Nation,* Phil. 2. 15

on, this is the credit of a Christian profession. Bad times and bad manners too often corrupt good men: *Peter* was very zealous for Christ among the Disciples, but when he had been but a while in the *High Priests hall*, how doth he then deny Christ!

Joseph had been but a while at Court, and he had learned the Court-Oath, to swear *by the life of Pharoah*: The *Israelites* were no sooner mingled with the Heathen, but they forthwith bow and sacrifice to their *gods*: *they were mingled among the Heathen, and learned their works, and they served their Idols*, Psal. 106. 35,36.

Juvenal. ——— *Grex totus in agris*
Unius scabie cadit, & porigine porci.

The Apostle Englishes it, 1 *Cor.* 15. 33. *Evil communications corrupt good manners.* Sin is of a very leavening nature, *A little leaven leaveneth the whole lump*, Gal 5. 9. And therefore it is that God commands *Israel* at their entring into *Canaan*, utterly

Deut. 7. 1, 2, 3.

to

to destroy all the Nations, to make no covenant, nor to marry with them; why? lest they should learn their manners and their customs.

And this was the reason of this Apostolical *Suada*, or Exhortation in the Text to the Church of *Ephesus*, *To walk circumspectly.*

This *Ephesus* was the Metropilis and cheif City in *Asia minor*: A City much given to superstition and Idolatry; there was the Temple of the great Goddess *Diana*, a City where the Preaching and professing the Gospel was much persecuted; and therefore the Apostle *Paul* saith, *He fought with beasts at Ephesus.* Act. 15. 27. 1 Cor. 15. 32.

Now what with superstition among them, and persecution upon them, the days were very evil, and hence he gives them this counsel in the Text; *See then that ye walk circumspectly, not as fools but as wise; redeeming the time because the days are evil.*

The words have in them four parts.

First, A great duty enjoyned, *See that ye walk circumspectly.*

Secondly,

Secondly, The injunction explained, *Not as fools but as wiſe.*

Thirdly, the explanation amplified, *Redeeming the time.*

Fourthly, The reaſon of all urged, *becauſe the days are evil.*

The firſt general, *viz.* The injunction of a duty we have already ſpoken to, and are come to the ſecond General, *viz.*

The explanation of the injunction, which ſets out to us the manner of this circumſpect walking, and that both negatively and affirmatively.

Negatively, *Not as fools.*

Affirmatively, *But as wiſe.*

This negative caution which the Apoſtle gives Chriſtians, *not to walk as fools*, doth imply in it this affirmative concluſion.

Doctr. *That there are many profeſſors of Religion are fools in their profeſſion.*

This I have ſpoken to at large; and am now upon the explanation of the

the Injunction, *as wise*, from whence we lay down this Assertion.

That it is the Christians duty to walk wisely. *Doctr.*

I have explained the term, *what it is to walk wisely.*

I have confirmed the Point, that it is the Christians duty.

I have given you the properties of this spiritual wisdom.

The fourth thing is to shew you when this spiritual wisdom is in season.

Answ. At all times spiritual Wisdom is never out of season? *Solomon* says, *There is a season to every thing, and a time to every purpose under Heaven.* Eccl. 3. 1.

Yet there are two things he allots no time for, for sin, and for holiness: He doth not say there is a time to sin, because there is no time for that; he doth not say there is a time to serve God, and be holy, and wise to salvation, because all time is for that. Holiness and spiritual wisdom is always in season.

But yet there are four peculiar seasons

seasons of this walking wisely.

In times of outward prosperity.

In times of outward trouble and affliction.

In times of temptation.

In times of spiritual desertion

Where the wisdom of walking in prosperity lyeth, I have shewed you already in five things. Where the wisdom of walking in affliction lyeth, I have shewed you in twelve things.

Now in the third place, I shall shew you that it is the Christians duty to walk wisely in times of temptation. And then shew you wherein the wisdom of walking in temptation lieth.

That it is the Christians duty, to walk wisely in the time of temptation: Christian wisdom is never more necessary then when we are assaulted by that cunning adversary.

To clear this I shall lay down seven gradual conclusions.

1. *That the Saints of God are very incident to temptations from Satan;* these are the Buts the Devil shoots the arrows of his rage against; the Pyrate doth not assault the empty Ship,

Ship, nor the thief break open the poor mans cottage; but where the prise is there the onset is.

Grace will keep us from sinning in temptation, but it will not keep us from suffering under temptation. Christ was made like to us, that he might be tempted, and we are tempted, that we may be made like to Christ.

The more a man is renewed and sanctified, the more is he tryed and buffetted; the more God hath done for him, the more will Satan do against him; the more God increaseth his grace, the more Satan disturbeth his peace.

Nay immediately upon the greatest discovery from God, the Saints have the soarest batteries from Satan; When God discovers most of his love to us, Satan will then discover most of his rage against us; if Christ doth but take us into the *Banquetting-house*, Satan will presently lead us into the Wilderness. Cant. 2. 4.

Paul was no sooner come down out of the highest heaven, but he is straight

way set upon by an Enemy from the lowest hell. He had no sooner received
2 Cor. 12. 6, 7. *abundance of Revelations* to comfort him, but the next news is a *Messenger of Satan to buffet him.* After that glorious revelation he falleth into a greivous temptation, insomuch that the joy of his spirit was much abated by the *thorn in the flesh.*

Thus it was with the Lord Christ himself; he no sooner heareth the voyce of God from Heaven, saying, *This is my beloved Son*, but immediately the spirit from Hell cometh and questioneth his Son-ship; he was no
Mat. 3. 16 comp. with Mat. 4. 1. sooner gone up out of the water where he was Baptized, but he is forthwith *lead up into the Wilderness to be tempted.*

And if he did thus to the green tree, what will he not do to the dry? So that it is clear, that the Saints of God are very incident to temptations from Satan.

Psa. 119. 117. and 17. 5. Secondly, *Man is very weak at best to withstand temptations when it is least.* So long as God holdeth us up we cannot fall; but if God giveth us up, we

we cannot ſtand. It is mans weakneſs to preſume upon his own ſtrength, when as his beſt ſtrength is but weakneſs.

Peter promiſes not to leave Chriſt; but when the temptation cometh, then he leaveth his promiſe. To perſiſt in duties of ſanctification, and to reſiſt in caſes of temptation, both theſe are mans work to do, but we must have Gods ſtrength to do them. How vain is man to think himſelf any thing, when *without Chriſt he can do nothing.* Ioh. 15.5

Thirdly, *We have in our natures much for temptation to work upon*: Our corrupt hearts are like Tinder, apt to take when the Devil ſtriketh fire. He that promiſeth himſelf that the frame of his heart will be the ſame under a temptation as it was before, may as well promiſe himſelf that though he fall into the water, he ſhall be dry, becauſe whilſt he was upon the ſhoar he was not wet.

It is not with Chriſtians as it was with Chriſt; when Satan came to tempt him, he found nothing in him,

no carnal principles, no ſecret luſt, no corrupt matter to faſten his temptations upon. *The Prince of this World cometh and hath nothing in me*, Joh. 14. 30.

But it is otherwiſe with Chriſtians: Satan hath for the compaſſing his ends a ſure party in our own boſom: When Satan beleagureth us without, ſin is ready to betray us within. *A mans enemies are they of his own houſe.*

Chriſt had only the ſuffering part of temptation when he entred into it, but we have alſo the ſinning part of it. Though when Satan came to Chriſt, he found nothing in him; yet when he comes to Chriſtians, he finds much in them.

Though beleivers are not in ſin, yet there is ſin in beleivers; much luſt remaineth in the beſt. Where grace is it deſtroyeth ſins power, but it doth not deſtroy its preſence. Though we are ſanctified in every part, yet *we are ſanctified but in part.* Though *Regeneration* taketh much ſin out of us, yet *Temptation* findeth much ſin ſtill in us. There is much for temptation to work upon,

1 Cor. 13 10.

upon, and therefore we have need to walk wiſely in temptation.

Fourthly, *Satan with great cunning ſuiteth his temptations to mans nature and diſpoſition*; as he hath great malice, as being a Devil, ſo he hath great knowledge, as being an Angel; and as his knowledge is great by inteligence, ſo it is heightned by experience. For he hath been trading with ſouls, well nigh ſix thouſand years. He doth not love to ſail againſt the Wind, nor row againſt the tide; he ſuits the temptation without us, to the luſts and corruptions within us, and ſo hath Wind and Tide with him. If he meet with *Peter*, he dealeth with his carnal fear, with *Davids* luſt, with *Jonahs* paſſion, with *Diotrephes* his ambition.

Oh how wiſely doth it behove us to walk in temptations!

Fifthly, *As all Saints are tempted to commit ſin, ſo many commit the ſin to which they are tempted*: As Satan is always very treacherous, ſo he is often very proſperous. He cannot make us fail finally, but yet he maketh us fall

frequently: He doth often *bruiſe our heel*, though he cannot *break our head*. He bloweth the coal of luſt in *David*, and how quickly doth it flame in Adultery and Murder! Though Satan cannot break our backs, yet he may break our bones, and ſend us halting to our Graves; and therefore we had need walk wiſely in temptation.

Sixthly, *A man may withſtand a temptation at one time, and yet fall under the ſame temptation at another*: For the influences of grace may be more at one time, and leſs at another; a mans own heart may be in a watchful frame at one time, and in a ſleepy, carnal frame at another; and Satan then comeſt ſooneſt when the heart is ſecureſt. It is the beleivers duty to watch always, but the beleiver is not always in that duty.

Mark 13. 37.

Now if Satan commeth once and findeth him watching, he will go and come again when he may find him ſleeping.

Satan is not for ever conquered, becauſe he is once reſiſted; What he faileth in at one time, he attempteth at

at another. When he left Chriſt, it was with an intent to come again, *Luk.* 4. 13. *When the devil had ended all the temptation, he departed from him,* for how long? *for a ſeaſon;* ἄχρι καιροῦ, until another opportunity: for he ſet upon him again, *Joh.* 14. 30.

We ſhall never be out of Satans reach, till we come into the boſom of Jeſus Chriſt.

As Chriſt ſometimes leaveth us, and then returneth again; ſo doth Satan. *Chriſt* leaveth us, to make us act grace, and walk more ſtrictly; *Satan* leaveth us, to make us lay aſide grace, and walk more remiſſly.

When *Chriſt* departs, we are apt to be caſt down, and to ſay we ſhall never ſee comfort; When *Satan* departs, we are apt to be lifted up and to ſay, We ſhall never ſee trouble; When as both withdraw, to return again; *Chriſt* with-draws that he may return with the greater mercy, and Satan withdraws that he may return vvith the greater fury.

7. *In every temptation the ſoul runs a great hazard of eternal deſtruction:*

The deſign of the Tempter is the ruine of the Beleiver: As the deſign of Chriſt in Regeneration is to ſave the ſoul; ſo the deſign of Satan in temptation is to deſtroy it. Our bleſſed Redeemer would fain make us as happy as himſelf in Heaven, and this curſed tempter would fain make us as miſerable as himſelf in hell. *He that kept not his own ſtation*, grudgeth us ours; it is matter of his envy that we ſhould poſſeſs that *habitation* which he ſo ſinfully left; and therefore his *work on earth* is to hinder us in our working *for Heaven* He invieth us everlaſting *crowns of Righteouſneſs*, when he himſelf lieth in *everlaſting chains of darkneſs*; and therefore he would fain defile us here, that ſo he might deſtroy us for ever.

Jude v. 6.

Surely therefore *if at all times a Chriſtian therefore ſhould walk wiſely, then in time of temptation more eſpecially.*

Query, *But you will ſay, where lyeth the wiſdom of walking in a time of temptation? Suppoſe I am much exerciſed with temptations of ſeveral kinds, wherein doth the wiſdom of walking conſiſt at ſuch a time.*

I

I ſhall anſwer the queſtion in thirteen particulars.

1. *In ſubmitting to the Will of God in temptation.* There is no temptation befalls us but it is according to the Will of God: God willeth our trials, that he may try our wils, whither they will bow to his will or no: A Chriſtian ſhould ſay, *the Will of the Lord be done*, though he be undone; much more he ſhould be contented when it is the Will of God he ſhould be tryed. Act. 21. 14

God ordereth, and diſpoſeth, and timeth all our temptations: Satan cannot do what he pleaſeth but what God pleaſeth.

He had not power to touch *Job* till God gave him leave; and when he had power he could go no farther then the wiſe God gave him order. In temptation tis not what Satan will, but what God will. Iob 1. 12.

Yet how frowardly do many of the Children of God carry themſelves in temptation, ſpeaking hardly of God, as if he had forſook them, becauſe he ſuffers Satan to buffet them?

Now then, If I ſubmit to the will of God

God in temptation, and ſay, Although I could rejoyce to be rid of this temptation, yet it is not fit I ſhould chuſe my condition, then I walk wiſely in temptation.

2. *In diſclaiming ſelf confidence, and not truſting to our own ſtrength*: Self-confidence uſually meeteth with ſome ſad miſcarriage for its recompence. Satan deſires no greater advantage againſt us, then to find us in our own ſtrength when he commeth to aſſault us. *Salomon* ſaith, *He that truſts in his own heart, is a fool*; Why a fool? becauſe he is ſure to be deceived. So fooliſh was *Peter*; *Though all men forſake thee, yet will not I.* What? deny my Maſter the Son of God, my Redeemer! What deny the bleſſed Jeſus? *Thou art Chriſt the Son of the living God*; and therefore *though I ſhould die with thee, yet will I not deny thee*; and yet who forſook Chriſt ſo ſadly as *Peter*? he doth not onely forſake him but forſwear him.

Pro. 28. 26.

Mat. 26. 33.

Mat. 16.6 & 26 34.

The ſtrength of a beleiver lieth not in himſelf but in his Saviour; God can overcome Satan without our hands,

hands, but we cannot ſo much as defend our ſelves without his arm: He can do all things without us, we can do nothing without him. *He is the ſtrength of Iſrael.* 1 Sam 1. 29.

And therefore when the Apoſtle layeth down directions for the withſtanding temptations, he giveth this as his firſt counſel, *Be ſtrong in the Lord, and in the power of his might*; Eph. 6. 1 Gods power is greater to help us, then Satans is to hurt us: As without Gods leave he cannot tempt us; ſo when he doth tempt, God will not leave us; when Satan doth his worſt to throw us down, God will do his beſt to make us ſtand: *As we are kept by the power of God to ſalvation*: ſo we are kept by the power of God from temptation. 1 Pet. 1. 10

Now then, if in temptation I diſclaim ſelf-confidence, and reſt upon divine opnipotence, if I ceaſe from my own ſtrength and rely upon the ſtrength of God, *then do I walk wiſely in temptation.*

3. *In diſtinguiſhing between temptations from God and Satan.* Sometimes God tempteth, and ſometimes Satan; God tempteth for good ends, Satan for

for evil ends. God tempteth to try grace, *Deut.* 13. 3. *The Lord your God proveth you, to know whether ye love the Lord your God with all your heart.*

Thus it is said, *God tempted Abraham*, Gen. 22 1. It was to try his faith and obedience.

Thus he tempted *Hezekiah*, 2 Chron. 32.31. *God left him to try him, that he might know all that was in his heart.*

But Satan tempteth to destroy grace, not to try it.

As the design of temptation is the ruine of grace, so God is said *to tempt no man*

Iam. 1. 13

But as the design of temptation is the tryal of grace, so God tempteth every man. God tempteth for probation, Satan for reprobation; God when he tempteth, cometh with his fan, to fan out the chaff and rubbish, but to keep in and preserve the wheat; but Satan when he tempteth, cometh with his sieve, to let out the wheat, but to keep in the rubbish: The fan casteth out the worst and keepeth in the best; but the sieve keepeth in the worst, & casteth out the best. So God by his temptations

1 Pet. 1. 6, 7.

Mat. 7 12

Luk 22, 31.

tations purgeth corruption out of us, and nouriſheth grace in us: But Satan by his temptations laboureth to confirm ſin, and weaken grace.

God tempteth becauſe he would have us ſtand, Satan tempteth to make us fall: God tempteth to purge out ſin, that when Satan tempteth he may not take advantage againſt us by our ſin; God tempteth to cleanſe corruption out of us, that ſo when Satan cometh he may find nothing in us; God tempteth us becauſe he loveth us; Satan tempteth becauſe he hateth us: God tempteth to make us like Chriſt; Satan tempteth to make us leave Chriſt

Now then, if I diſtinguiſh aright between temptations from God, and temptations from ſatan; between thoſe that are onely to try grace, and thoſe that are to deſtroy grace; that I may improve the former, and reſiſt the latter, *then do I walk wiſely in temptation.*

4. *It is wiſdom not to bring our own reaſon to the temptation, but to bring the temptation to the blood of Chriſt.* Vain man thinketh in the ſtrength of his own reaſon to out-argue the tempter; this is to ſhoot with Satan in his own Bow.

To

To argue with him, is, as the Proverb hath it, *To light a Candle to the Devil.*

Yet how ready are we to parley with him! when he knocks at the door, how apt are we to look out at the Window!

Eve ventureth to treat with him about the forbidden fruit, and from treating she falls to eating, to the ruine of a *whole World at once.* Pro.6.27, 28. *Can a man take fire in his bosom, and his cloaths not be burnt? Can he go upon hot coals, and his feet not be burned?*

Reason is but a carnal Weapon, but our enemy is spiritual; and therefore Eph.6.12 *the weapons of our warfare must not be* 2Cor.10.1 *carnal*; he must be spiritually subdued: The blood of Christ can quench temptation, Reason cannot. Satan saith to carnal Reason, as the evil spirit did to *Sceva's* sons. Act.19.14, 15, 16. *Jesus I know, and Paul I know, but who are you? and it leaped upon them, and overcame them.*

Bring Reason to a temptation, and it beareth down that; but bring a temptation to the blood of Christ, and it cannot stand before that.

Now

Now then, if I oppoſe not temptations by my own reaſon, but bring them to the blood Chriſt to extinguiſh them, then I walk wiſely in temptation.

5. *It is wiſdom to lay in proviſion in time of temptation*; To ſtore the heart with ſome what that may keep temptation out. There is Goſpel proviſion, which if laid up in the heart, will keep out all temptation from entring to hurt; and that is the *ſence of the love of God in Chriſt.* Though we be under temptation, yet this will keep us from entring into temptation. Mat. 16. 41.

Senſe of the Love of God in Chriſt doth conſtrain grace, and reſtrain ſin; it ſtrengthens the new man, and weakens the old; and there temptation never proſpereth, where grace flouriſheth, and ſin withereth.

Now then, If I lay in ſuitable proviſion in time of temptation, that may be a help to preſerve me when Satan doth aſſault me, then I walk wiſely in temptation.

6. *The wiſdom of walking in temptation lieth in fighting Satan with Scripture Weapons.* There is not a temptation

tion of Satan which the word doth not arm you against.

It is storied that a certain Jew should have poysoned *Luther*, but was prevented by his Picture which was sent to *Luther* with a warning from a faithful friend, that he should take heed of such a man when he saw him; by which means *Luther* knew the Murderer, and prevented the design.

The Scripture doth not onely warn us, and shew us the face of those lust, which Satan worketh by to destroy us, but it armeth us against them : Satan is never so worsted as when Scripture weapons are used : Those shafts strike Satan to the quick that are taken out of Gods quiver. *David* with stones out of the Brook slays *Goliah*, that enemy of *Israel*; so with stones out of the Brook of Scripture, may we conquer this enemy of God and souls.

1 Sam. 17 10 49.

Lust. 32. When the Lord Christ was forty days together combating with Satan, he useth onely Scripture Arguments.

When he tempts him to turn stones into bread, Christ answers him with Scripture, *It is written, man liveth not by*

by bread alone, but by every word that proceedeth out of the mouth of God, Mat. 4. 4.

When he tempts him to caſt himſelf down from the Pinacle of the Temple, Chriſt urgeth Scripture again. *It is written, Thou ſhalt not tempt the Lord thy God*, verſ. 7.

And ſo when he tempteth him to worſhip him, ſtill Chriſt oppoſeth Scripture to the Tempter *It is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*, verſ. 10.

Thus the Lord Chriſt fetcheth arguments out of Scripture, and with theſe puts to flight the Tempter.

The Word of God hath a power in it to quaſh all Satans temptations; do but oppoſe his aſſauls with Scripture commands, and he will never be able to ſtand. And therefore the Apoſtle giveth good advice in this very caſe of oppoſing Satan, *Epheſ.* 6. 17. *Take the Sword of the ſpirit, which is the Word of God.*

So that if in temptations I oppoſe Satan with Scripture weapons, if I urge Scripture injunctions againſt the Serpents ſuggeſtions, and ſo ſet Gods

wisdom against Satans cunning, *then I walk wisely in temptation.*

7. *It is wisdom to look upon temptation as broken and overcome in Christ, and to consider Satan as a conquered enemy:* This will not make us the less careful, but the less fearful: All the temptation that befal the people of God, are already overcome in Christ; *For this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 1 Joh. 3. 5.

The Lord Christ was a common person, and that not onely in his death, but in his life; Christ was not born for himself, but for us; *to us a Child is born, to us a Son is given.* He did not obey for himself but for us; *By the obedience of one, shall many be made righteous.* He did not dye and suffer for himself, but for us; *He was made a curse for us.*

Isa. 9 6
Ro. 4. 19
Gal. 3 13.

Whatever evil Christ did undergo, he underwent it for us; he was tempted for us, he broke Satans head for us. As when *Adam* was tempted, in being a common person, we were all tempted in him, and he falling in the temptation,

tation, we fell in him. *Omnes eramus ille unus homo.* So when the Lord Christ lived in the world, and was tempted by Satan, we were tempted in him, and when he conquered, we conquered in him; *so that we are more then conquerors through him that loved us*, Rom. 8. 37. Satan now through the victory of the Cross is a conquered enemy: He fights against the members of Christ with broken Weapons; for the Captain of our salvation *hath spoiled Principalities and Powers.* Col. 2. 15.

So that if I look upon temptation as broken, and Satans power as spoiled and overcome by the death and Cross of Christ, *then I walk wisely in temptation.*

8. *If the temptation travel with a dilemma or difficulty on each hand, and the Christian chuseth that part of the dilemma that is for the glory of God, though grievous to the flesh, rather then that part that is profitable and gratifying to the flesh, but tending to the dishonor of God, then he walks wisely.*

Sometimes the people of God are brought to such straights by temptation,

tion, that either they must sin much to avoid suffering, or suffer much to avoid sinning: Their own carnal advantage and outward safety lyeth through sin, but the glory of God lieth through suffering.

Such a dilemma was that which the *three Children* were brought into by their temptation, *Dan.* 3. 11. they must either turn or burn; either they must bow to the Image the King had set up, or burn in the Furnace he had caused to be heat.

If they worshipped the Image, they should obey the Kings Command, but then they broke the command of God; if they did not worship, they should provoke the Kings displeasure, but then they kept in Gods favour: If they did worship, they dishonoured the God of *Sion*; if they did not Worship they provoked the King of *Babylon*.

Here is the dilemma; now see how wisely they chuse, vers. 17, 18. *If it be so, our God whom we serve is able to deliver us from the fiery furnace, and he will deliver us out of thine hand, O King:*

King: But if not, be it known unto thee, O King, we will not ſerve thy gods, nor worſhip the Image which thou haſt ſet up.

What a choyce Spirit is this? not found in every houſe where the profeſſion of Religion is hanged out at the door. How many in this hour of temptation are caught in this inſnaring trial? what ſay ſome? Come let us rather conform to the ceremonies, then loſe our liberties; rather let us bow at the name of Jeſus, then loſe all for the ſake of Jeſus; it is better to baptize with the croſs, then to bear the Croſs, and to wear a Surplice, then to pinch our carkaſs.

Thus many (it is to be feared) deſtroy their conſciences, to keep their places; and conform againſt their judgements, to preſerve their profits; this is as if a man to ſave his hat ſhould loſe his head, or as if a man ſhould ſink the Ship to avoid the ſtorm. Alaſs poor ſouls, how are they fallen in the hour of temptation!

Suppoſe a man was put to this, either he muſt ſwear Canonical obedi-

ence, or he must be put to silence; either he must prostitute the seals to all, or he must Preach to none; Either he must take up the ceremonies, or lay down the Ministry; This would be a great temptation; which part ought a man to chuse in this case?

Why, you will say, It is pitty but such a man should preach; I but it is greater pitty that he should sin; you will say he may do much good in his Ministry would he but conform. I but he *must not do evil that good may come on it.* If I suffer for conscience sake, God is honoured; but if I sin for Gods sake, he is dishonoured; *for my lye cannot advance his glory*; and therefore the resolution of the three children is a good pattern, *we will not worship the image thou hast set up.*

Rom. 3. 8

and 3. 7.

So that if when temptation brings me under a dilemma, I chuse that part of the dilemma which is for Gods glory, though to my loss, rather then that part wich is for Gods dishonour and my gain, *then I walk wisely in temptation.*

9. *Wisdom lies in a diligent endeavour*

vour to improve grace by temptation. As the *Iſraelites* were multiplied by being oppreſſed; it is ſaid *The more they were afflicted the more they grew*; ſo a true *Iſraelite* the more he is tempted, the more is his grace increaſed: as trees are the deeper rooted by the wind that moſt ſhakes them, ſo beleivers are moſt ſtrengthned by the temptations that moſt try them. Exo. 1. 12

Temptation is the Devils bellows which he brings to blow out the ſpark of that heavenly fire that is in us; but as the breath of the bellows makes the fire flame the more, ſo the blaſts of temptation make grace increaſe the more. God hath an over-ruling hand over temptation, and he turns them to good when Satan intends them for hurt, and makes grace proſper by that very means whereby Satan hopes to make it wither. Thus can God outſhoot Satan in his own Bow.

So then, *If I labour to grow in grace in time of temptation, if I turn a tempting ſeaſon into a growing ſeaſon, then do I walk wiſely in temptation.*

10. *It is wiſdom in temptation to uſe*

no indirect means for riddance, but to rest upon the promise for deliverance. There is no temptation that can befal us, but God hath made a suitable promise to releive us; that so we might not sinfully deliver our selves, but patiently rest on him for deliverance. He hath promised to *tread Satan under our feet, to bind the strong man, not to suffer us to be tempted above what we are able, but to make a way for us to escape, that we may be able to bear it.* O that Christians would study the promise, and converse much with the promise; in time of temptation. God hath promised never to forsake us, and therefore never let us forsake the promise. There are three things very remarkable in every promise. 1. The *faithfulness of the Father who gives it*, 2. The *grace of the Son which is the matter of it.* 3. The *power of the Spirit which accomplisheth it.* The faithfulness of the Father who make the promise good to us. The grace of the Son makes the promise sweet to us. The efficacy of the spirit makes the promise good in us. So that the promise is a sure resting place for

for a tempted ſoul. Now then, if in temptation I uſe no indirect means for riddance, but reſt upon the promiſe for deliverance, *then do I walk wiſely in temptation.*

11. *The wiſdom of walking in temptation lieth in not yeilding to temptation.* Temptation from Satan is our ſuffering, but it is from our ſelves if it becomes our ſin: the Devil may flatter us, but he cannot force us: He may provoke, but without our conſent he cannot prevail: He may tempt us unto ſin, but he cannot tempt us into ſin: He could never come into the houſe if we did not open the door: *Every man is tempted*; When? when he is aſſaulted? no, but *when he is drawn away of his own luſt and enticed.* The true procreating cauſe of ſin is in every mans ſoul; Satan is the Father of temptation, but the heart is the Mother of ſin. Suggeſtion without could do nothing, were it not for corruption within; it is not *calliditas diaboli decipientis*, but *voluntas hominis conſentientis*; outwardcraft could do nothing without inward luſt; Satan woes our wills, but we will our own woes. Τὸ πῦρ παρ' ἡμῶν, ἡδὺ δὲ φλὸξ πνεύματος, the

Iam. 1. 1.

Aug de pec or g. l. 2 ap 37.

the fire is in our wood, though it be the Devils flame; we may do the Devil wrong (as bad as he is) to lay all our ſins at his door, as though we were innocent; For though the Baſtard be gotten by him, it is conceived and brought forth by us. This is an old trick, as old as *Adam*: when God asketh him, *Haſt thou eaten of the tree I forbad thee?* mark how he ſhifteth it off; *the woman which thou gaveſt to be with me, ſhe gave me of the fruit of the tree and I did eat.* And when God comes to the woman and asketh, *What is this that thou haſt done?* ſaith ſhe, *the Serpent beguilded me and I did eat.* *Adam* ſhifteth the fault from himſelf to the Woman, and ſhe from her ſelf to the Serpent. But had not they been willing what could the Serpent have done? if we are tempted, it is Satans fault; but if we yeild, it is our guilt. *Sceva* at the ſiege of *Dyrrachium* ſo long alone reſiſted *Pompeys* Army, that he had two hundred and twenty darts ſticking in his ſhield, and loſt one of his eys, and yet gave not over till *Cæſar* came in to his reſcue. Under the Law if a man met a

Gen. 3. 11 12, 13.

Damſel

Damſel and lay with her, if ſhe conſented thereto ſhe dyed, but if ſhe cryed out ſhe was innocent and acquitted. So if when Satan aſſaults us, he obtains conſent from us, we die, *for ſin when it is finiſhed, brings forth death*; But if we conſent not, but cry out to Chriſt for help againſt temptation, we ſhall be delivered. So that if I ſtand out and yeild not when temptation comes, if I conſent not to the ſin the temptation leads to, if though Satan perſwades, yet he prevailes not *then I walk wiſely in temptation.* Deut. 22. 23. to 8. Iam. 1. 15

12. *The wiſdom of walking in temptation, lyeth in praying much, when we are tempted much*; this is the Lord Chriſts own counſel, *Watch and pray that ye enter not into temptation.* Mat. 26. 41.

Prayer is faiths recourſe to the fountain of ſtrength, to fetch help and ſuccour againſt the Tempter; in praying much, when we are tempted much, we counterwork Satan in his deſign; for one of his great deſigns in temptation, is, to ſtop the ſtream of prayer. Chriſt ſhould be moſt ſought when we are moſt aſſaulted. *Paul* had a ſtrong temptation,

tation, and he made ſtrong ſupplication; The *thorn in his fleſh* cauſed the groans of his ſpirit: *The Meſſenger of Satan comming to buffet him*, made him ſend many a meſſage to Chriſt to come and ſupport him. *For this I beſought the Lord thrice*, (that is often) *that it might depart from me.* When Satan doth his worſt in tempting, a Chriſtian ſhould do his beſt in praying. There are four things eſpecially which ſhould be the matter of our Prayer in temptation. Pray that our grace may be above our tryal. Pray that Temptation may firſt Sanctified to us, then removed from us. Pray that though we ſuffer by temptation yet we may not ſin in temptation, *deliver us from evil.* Pray that Chriſt would not be ſo far from us, when Satan is ſo neer to us; that when we are under the greatneſs of Satans malice, we may be under the experience of Chriſts promiſe; who hath ſaid, *my grace is ſufficient for thee.* Faiths diligence for preparation, in the hour of the ſouls temptation, lies much in ſupplication; Satan may tempt us, but if he find a praying frame of heart, he cannot hurt us. I have heard of a malicious woman who

2 Cor. 12. 7. 8.

2 Cor. 12. 9.

who gave her ſelf to the devil, provided that he would do a miſcheif to ſuch a neighbour whom ſhe mortally hated; the devil went once and again to do his errand, but at laſt returns and tels her he could do no hurt to that man; for whenever he came, he found him either reading the Scriptures or praying. There is no voice God loves better, or that Satan likes worſe then the voice of prayer. One of the fathers calls it *Diaboli Flagellum*, the devils whip to torment him; The Apoſtle when he would teach us to ſtand againſt Satan, bids us, pray always. He that prayeth much is ſeldom taken in ſin, but he is never taken with ſin; he ſeldom acts it, but he never likes it. Now then if temptation doth not make me lay aſide duty, if I turn times of temptation, into times of ſupplication, if when I am in greateſt danger I run to Chriſt for help and ſuccour, *then do I walk wiſely in temptation.* Eph 5.18

13. *It is wiſdom when Satan is tempting, for us to be beleiving*; all the Chriſtians ſtrength and comfort is fetched without doors, and he hath none to ſend of his errand but faith. In temptation thy work is to beleive, and then God

Psa. 56. 2. God will do the rest. Therefore saith *David, At what time I am affraid, I will trust in thee*, he tels God he will make bold to step into his house, when taken in a storm, and doth not question his welcome. It is one means of preservation to beleive that God will preserve us. As the duty that Satan hates most, is the duty of praying; so the grace that Satan oppoſes most, is the grace of believing; all his temptations are levelled at the ruine of Faith. He may tempt thee to sins against the law, to uncleanness, unjustice, &c. but this is not his ultimate end, his great design lieth against thy interest in the Gospel; what ever sin he tempts thee to, his aim is not onely to draw thee to commit that sin, but to ruine thy faith, and so rob thee of all good and benefit by Jesus Christ. This was his design in sifting *Peter*; and this the Lord Christ foretaw, and therefore tells *Peter*, *I have prayed for thee, that thy faith fail not*. And hence it is that the Apostle exhorteth us, *Above all to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked*. Every grace

Luk. 22. 32.

Eph. 6. 16.

is

is of use in this combate, but faith is above all. *This is the victory that overcomes, even our Faith.* Faith hath two hands, a receiving hand and a working hand, and the receiving hand releiveth the working hand; the receiving hand fetcheth in from Christ, the working hand improveth it for Christ; in temptation the receiving hand fetcheth in strength and succour, and the working hand useth this strength whereby we conquer; could we but beleive, Satan could never hurt us; for then in our greatest conflicts the Lord Christ would help us. There are eight things we should exercise our Faith upon in temptations. 1. Believe the great efficacy of the blood and Cross of Christ to quench temptations. 2. Believe that thou hast interest in all the fulness and merits of Christ, and say when thou art in temptation, *Christ is my wisdom, righteousness, sanctification and redemption.* 3. Believe that when thou art in Satans hands, Satan is then in Gods hands. 4. Believe that the promises run with the *sweetest streams*, when Satan raiseth the *greatest stormes*. 5. Believe what

1 Joh. 5. 4.

1 Cor. 1. 30.

what ſpiritual aſſiſtance there are at hand, to help and incourage us in the combate; the love of God, the grace of Chriſt, the power of the ſpirit, and beſides all this, the good Angels guard us by Gods *commiſſion*, when the bad Angels moleſt us by Gods *permiſſion*. 6. Beleive that the Lord Chriſt hath learned to have compaſſion, by his own tryal in the day of his humiliation. 7. Beleive that while we are conflicting on earth with the tempter, Chriſt is interceeding for us in heaven with the Father. 8. Beleive the glorious recompences that are appointed for all ſuch as overcome when they are tempted; *to him that overcomes will I give to ſit with me on my throne, as I alſo overcame and am ſet down with my father on his throne.* Rev. 3. 21. *Be thou faithful unto death, and I will give thee a crown of life*, Rev. 2. 10. Now then if when I am tempted much, I truſt much; if I turn times of temptation into times of beleiving, *then do I walk wiſely in temptation*. And thus I have done with this [illegible] of walking wiſely, *and that*

Pſa. 47. Heb. 1. 14

Heb 2. 19 and 1. 15.

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